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spiritual above material force. Jeremiah himself was a perfect type of a conscientious objector. Why is the reader not made to realize this more keenly? It is interesting to observe the influence of Rothstein upon the interpretation of Haggai, chapter 11. But has Professor Alexander fully understood Rothstein at page 284, note 1? If I am not mistaken "the people of the land" include not only the Samaritans but the Jews who had never left Jerusalem.

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**New Furrows in Old Fields.** By William Chalmers Covert. New York: Doran, 1920. Pp. 206. \$1.50.

Dr. Covert is a vigorous preacher in the Presbyterian church. These ten chapters bear the mark of the sermon. They are unified by their purpose to interpret the meaning of the modern age and to discover what evidences of divine movement may be discerned in the confused situation. The tone of the discussion is hopeful; problems are not glossed over or the failures of the Christian institutions overlooked. "New Zones of Love" is an invigorating study of the way in which the great Christian motive has expanded and now must be made universal in its sweep. We studied the last chapter with eager eyes. It is entitled "New Signs of Pentecost." It shows how the modern conditions repeat those of the first Pentecost: it was a phenomenon of city life; it had back of it an unparalleled racial intermixture; it was based upon one supreme need which was drawing all men together; it was accompanied by a preacher who gave a message that met the spiritual needs of the hour. All these are apparent in our present situation, excepting, perhaps, the last item. But Dr. Covert does not dig deeply enough. Back of Pentecost lay a new faith in the living Christ which matched the yearnings of the blended and bewildered people. Until we have that faith in its pristine ardent form we shall wait long for a new Pentecost. The problem of the church and preacher is how to realize this faith and make it function in life.

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**The Newton Chapel: Chapel Talks by Members of the Faculty of the Newton Theological Institution.** Philadelphia: The Judson Press, 1920. Pp. 277. \$1.50.

One compares these addresses instinctively with the "College Chapel" books by Dr. Francis G. Peabody, the classics in the field. Here is variety of authorship and a far less sustained level of attainment. Then the audience was composed of fellow-teachers and students training for the ministry. This would tend to narrow the range of interest and appeal. As a matter of fact, however, these addresses cover all sorts of subjects. On the whole the talks

are unified, interesting, and excellent examples of little sermons. "Daily Self-Surpass," by Professor Richard M. Vaughan is one of the best addresses in the volume, with its demand that we make our real competitor "the self of yesterday." For unique interest and forcefulness the sketch of "Henry" by Professor F. L. Anderson is effective and ought to have shown the students how to use the vital material that they find daily in their parish work as material for preaching. The second part of the volume contains seven papers which were read at a conference of the Baptist leaders of New England in March, 1919. We commend especially the one on "The Leadership of the Minister in Theology." This book will be of peculiar interest to Baptists and to former students at Newton Theological Institution; but its publication is fully warranted by the worth of its contents.

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**The Perils of Respectability.** By Charles Fiske. New York: Revell, 1920. Pp. 224.

The Bishop Coadjutor of Central New York knows how to speak to living men on the topics that concern them and in the terms that they understand. We already have a growing number of books from his hand. Here is a collection of fourteen sermons. They are real sermons, direct, "homely and practical," as he himself calls them, and commendable as examples of forceful and timely discourses. We note especially the one entitled "The Debt of the Educated Man" as a forceful expression of the subject in such direct fashion as must have impressed the student group to whom it was spoken with the obligation to serve the community out of which come the resources for their education. "The Peril of an Empty Soul" is on the text concerning the wandering unclean spirit and its final return to the empty house; but it is put in terse, fresh fashion. The address on "The Call of the Laity" is admirable. Bishop Fiske is a plain and convincing preacher; these are sermons worth reading as well as hearing. We miss the personality of the preacher but that is inevitable in the case of printed discourses.

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**The Ministry of the Word.** By G. Campbell Morgan. New York: Revell, 1919. Pp. 222. \$1.50.

These are the James Sprunt Lectures delivered at the Union Theological Seminary in Virginia. Besides a "Prologue" and an "Epilogue" there are ten lectures under three heads: "Fundamental Conceptions," "The Primitive Ideal," and "The Modern Application." Under the first head Dr. Morgan studies the meaning of "ministry" and "Word." The Word is Christ. Under the second head he shows how the Word was the truth that